A DECLARATION TO THE BAPTISTS.

Concerning the Name of the Lord, and what it is to be Baptized thereinto; And the Nature of the Lord, and what it is to be made partaker thereof.

AND SHEWETH

That none can be saved, but such as are Baptized into the Name of the Father, Son, and Holy Ghost, into which Name and Nature, the Apostles were sent to Baptize; and not into Water.

Shewing also,

That the Apostles were made the Administrators of the Saints Baptism by vertue of their Commission, *Matth.* 28. *Go ye therefore into all Nations teaching them, and Baptising them in the Name of the Father, Son, and Holy Ghost.*

ALSO

A Discovery of the BAPTISTS Foundation and Bottom, and many of their principal Doctrines set down herein; held forth at a Dispute in *Leicester*-Shire, at one *Henry Smiths*, at *Wytheock*, the 27 day of the 12th. moneth, 1658. Before a multitude of people; with an Answer thereunto, wherein is shewed also, that the *Baptists* are setting up Types and Shadows above Christ, and visible carnal created things above the invisible, Eternal and unchangeable God.

Zach. 10. 12. *And they shall walk up and down in the Name of the Lord.*
1 Cor. 12. *For by one Spirit are we all Baptized into one Body.*

Written by one who was sometimes one with them in the shadows, feeding upon the wind, and eating that which died of its self, and did not satisfie; But have now found the day wherein the shadows flee away, and hath received another name Besides

HUMPHRY WOLLRICH.

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A

TO THE

BAPTISTS.

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A DECLARATION

To the Baptists, concerning the name of the Lord, Mat. 28. 18, 19, 20.

FRiends, all ye that are called Baptists, you are they amongst whom I have sometime had my conversation, and as you are now, so was I whilst I was among you, professing a God, and a Christ, whom I knew not but by the hearing of the ear; and then I was looking at things that were seen, as you are building my foundation upon carnal, created visible things, which all must perish in the using, but my self knew not Christ the Rock of Ages, who is invisible, and eternal, and a foundation of many generations, and the foundation of his people in all generations, him have I found, whom *Moses* and the Prophets wrote of; and therefore I leave those things which must decrease, as *Johns* Disciples did, and follow him who must and doth encrease, even Christ Jesus the Light of the World, who hath lighted every man that cometh into the World, who is the end of all shaddowes, types, and figures the end of the Law to his people, who are come in to him, who was before sin and transgression was, the same it is that doth put an end to sin, and finish transgression, unto which, and because of which the Law was added, untill the seed came which is made under the Law, shadowes, types, and figures; I say when he is come and doth reign and rule in his Saints, and hath condemed in them all iniquity, transgression and sin, to such, and none but such is Christ the end of the Law; for the Law takes hold of a

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man so long as he lives in sin, for the Law was added because of sin, and none are under grace, till the Law hath condemned sin; therefore all friends who are breathing after the Lord, but your minds still without, and ye being alienated from that which may be known of God in you, which is the candle of the Lord, and searcheth all your hearts, and tryeth all your reins, to you I say, let your profession be what it will, and your form be what it will, it is but in your own will, and so contrary to the will of God, you not being led into it, by the pure, eternall, unchangeable spirit of the Lord God, in whom as I have said before, there is no variableness, or shaddow of changing; therefore in love to you all, and the welfare of your immortal souls, which is of more worth and value then all the World, all turn to the Light of the Lord, that shines in darkness, that convinceth you, reproves you, and checks you for all your ungodly words, and for all your hard speeches, which ye have ignorantly and wickedly spoken against the Lord, and against his people, whom he hath anointed with the oyl of joy and gladnesse above their brethren, who have cast them out for his names sake, and have said, Let the Lord be glorified, as you have hated mee, and cast mee out as an evil doer, as a blasphemer, a heretick, and as one not fit to live upon the earth, though to this day ye can prove no evil against me, either in life or doctrine, but as Christ his Apostles and Saints, in all ages who were innocent, suffered as evil doers, by this evil and adulterous generation, who were gone a whoring from under their God, and are run into the things that are seen, which are temporal, and have got the shaddowes, types and figures, and a form, but are enemies unto, and deny the life and power of Godlinesse, and in obedience to the Lord, because of these things which I found among you, I turned from you, and separated from you, and this is according to the Apostles doctrine, and not contrary to Scripture: But the Lord commandeth his people to separate from all that walk disorderly, under what name or form soever they

be,

be, and he will be a Father unto them, and a God unto them, and will dwell in them, and walk in them, and they shall be my sons and daughters saith the Lord Almighty; and into this state and condition, the Lord God is gathering his Sheep, which have been scattered in their thoughts, and imaginations, upon all the dark mountains of Israel, crying lo here, and lo there, even into a sure resting place, to sit under their own vine, and under their own fig-tree, where none shall make them afraid, and their place of defence shall be the munition of rocks, where their bread is sure, and their water given them, and they eat of the hidden Manna, which hath been hid from many generations, where they eat of the bread of life, and are refreshed and strengthened in the Inward man, where they drink abundantly of the Rivers of pleasures that are at the right hand of God for evermore. Into this place is the Lord God of life gathering his children more and more, even into this land which flowes with milk and honey, where they drink of the Living fountain, and eat of the honey out of the Rock which hath followed them in the wilderness, and hath led them out of darkness, even out of thick darkness; and by his Light they walk and are walking through darkness, and through the wilderness where they have been long tempted, proved and tryed, even by a way which we knew not; and he suffered us to hunger, and he fed us there with Manna, which had been hid from us, and by a way which we never went, hath heled us by a way which is hid from the eyes of all living, and kept close from the fowls of the air; there did he lead us by the hand of *Moses*, and *Aaron*, the saint of the Lord; there did he lead us from one Nation to another people, and rebuked mighty Kings, yea, famous Kings for our sakes, saying, Touch not mine Annointed, and do my Prophets no harm; and we have been Baptized with *Moses* in the Sea, and in the Cloud, and we have heard the voice of the Lord speaking out of the cloudy Pillar, and his Light is arisen, and his arm is made Bare in us, and darkness is

under his feet. Now he who is the Light of the world, and ſhined in the darkneſs, is riſen out of darkneſs; and in him and by him we comprehend all you who are yet in the darkneſs, in the diverſe waſhings and carnal ordinances which were impoſed but till the time of Reformation, and no longer; and we ſee your bottom, and know your ground, and we know your houſe of Imagery, and ſee with the eye of God, that ye are looking with beaſtly eyes, which are many in you which are in the many bodies, who are alienated and reprobated from the one body; the Light which is the Eye of God, by which his Children are led and guided into all truth, which truth ſets free from iniquity, tranſgreſſion and ſin, a thing which ye never look to be ſet free from in this life, but are preaching and diſputing againſt it.

Therefore to you all, This is the Word of the Lord God, and a charge from the Lord God to you all that are high in your profeſſion above the Door Chriſt, Repent and turn to the Light of the Lord God in you, for there is not one of ye all that is yet come to the firſt principle, which is Repentance from dead works, for he that is dead ſinneth not; therefore come out of Babylon, out of all your inventions, imitations and likeneſſes, into which ye are run; and the Spirit of the Lord God never led you by your own Confeſſion, who ſay, the Letter is the Leader, Guider and Teacher, which is contrary to the Doctrine of Chriſt, and the Scriptures, which ſay, Chriſt is given for a Covenant of Light, for a Leader, and for a Teacher of his people; therefore the leaders of this people cauſeth them to Err, and they that are led of them are deſtroyed; But they that are the ſons of God, are led by the Spirit of God, and are Redeemed out of all your types, and figures, and ſhadowes, and divers waſhings; for which you have nothing to ſay or prove them by, but by the Hand-writing which we know he hath taken away, and aboliſhed, and nailed to his Croſs, which are a ſhadow of Good things to come, But the Body is Chriſt, into which body by one Spirit we are all Baptized, whether

Jewes

Jewes or Greeks, Bond or Free, and have all been made to drink into that one Spirit, in which Spirit is found the life of all types, ſhadows, and figures, and in whom there is no variableneſs, nor ſhadow of changing, and him we witneſs in us to be greater then he that is in the world; he himſelf is not of this world, but he leadeth all that follow him out of the world which paſſeth away, and gives us an entrance, and by him an entrance is miniſtred into the Kingdom of our Lord and Saviour Jeſus Chriſt; and this is the Saviour of the Soul, even the ingrafted word of the Lord, which ye that ſay ye are wiſe, have rejected and caſt his Law behind your backs, and to you all he is become a ſtone of ſtumbling, and Rock of offence, and the preaching of his Croſs is to you fooliſhneſs, who gird your ſelves, and eſteemed by you in that wiſdom nothing but confuſion, babling and non-ſence, though unto us that are ſaved, the power of God, and the wiſdom of God. Therefore in the fear of the Lord God, and in the dread of the Lord God, I charge you all again, Repent whilſt wiſdom uttereth her voice in the ſtreets, ſaying, turn in, and the Lord calleth by that of himſelf in you, and reproveth you by his pure witneſs, and ſmiteth you in your Conſciences, I ſay, all turn to that which ſmiteth, checketh and reproveth, that the Lord God may pour forth his Spirit upon you, and cauſe you to know the mind of the Lord, and to feel the word of the Lord, which is nigh you, in your hearts, and is quick, and powerful, ſharper then a two edged ſword, and ſearcheth your hearts, and ſheweth you your hearts, and ſheweth you all your hypocriſie, and how you are hypo from the pure Spirit of the Lord God, and have loſt the Image of the heavenly, and bears the image of the earthly, ſenſual and divelish, and in that wiſdom you are with all the world which is enmity with God, and brings not any to the knowledge of God, no more then it brought the Jews to the knowledge of Chriſt, when he came; and this is your woful and ſad Eſtate, and herein are you crying as they were of old, that ye are the

Church

Church of the Lord, and keep the Ordinances of the Lord, and are crying out against them who witness Christ the substance, the body, the end of all types, and figures, who is the Everlasting Day, in which all shadows flee away, and he was before all shadows was, and they that are out of him, are in the shadows, and not they that are in him.

And your actions plainly declare and make it manifest unto all that are not blind, and have not utterly lost the feeling of the Lord God, that ye are wholly degenerated from the Lord, and inwardly ravened from the Spirit of the Lord God, which gave forth the Scriptures; For both of them bear Testimony against you, that ye have lost the spiritual weapon, and knows not the Sword of the Spirit, which is the Word of God to defend your shadows, types and figures, and all your ordinances, which you in your immaginations have set up, and have made to your selves many likenesses, and fall down to them and worship them, and would have all to do the like, as if they were the true God; but God is a Spirit, and all that worship him, must worship him in spirit and in truth; therefore all come down, and feel the spirit of the Lord, & the power of the Lord God in you, leading & guiding you out of all the Worlds wayes, and the wickedness thereof, and it will lead you by a way which you never went, and in a path which the vulture's eye hath not seen, nor the fierce lionish nature hath not troden therein; But the Children of the Lord, and the redeemed of the Lord walk therein, and a fool cannot erre therein; Therefore all cease from your own wisdom, which is foolishness with God, and own Gods wisdom in you, even the Light which is accounted foolishness by you; and all wait low in it, and a secret strength and power you shall feel Rise in you as you wait out of all your thoughts, and reasonings, and imaginations, and then shall you feel, and not before, that Gods thoughts are not as your thoughts, nor Gods wayes as your wayes, neither doth the Lord reveal his secrets to any who are out of the Babes nature, and childes nature for

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there is not any of them as yet, that is becomie as a little child, or as a weaned child before the Lord, as *David* was, and how then ſhould you ſee the Kingdom of God; for Chriſt ſaith, a man muſt be regenerate, and become as a child, before that he can ſee the Kingdom of God, and again he ſaith, whoſoever receives not the Kingdom as a little child, ſhall in no wiſe enter therein; Therefore I ſay again unto you who are in the halings, pullings, and tearings, and uſing Antichriſts weapons, which are not ſpiritual, but carnal, when any is moved of the Lord, as I have often been, to come to your meetings, and have ſpoken unto you in the Name and dread of the Lord, then have you made it appear that you are yet in the Lions nature, which never trod in the way of the Lord; honeſtly conſider and ſearch the Scriptures, which you ſay is your rule to walk by, where did you ever find therein that any of the Saints, or people of the Lord, did ever pull and hale any out of their meetings, or elect officers, or make it the work of their Deacons, which ſhould be full of the Holy ghoſt, to pull, or hale any violently out of their meetings? as *Thomas Lamb*, and *William Allin* did, who ſay the Holy Ghoſt hath made them overſeers of the Church of Chriſt, with many more ſuch like actions which ye be found in, beſides many damnable doctrines, which would be too much here to repeat, ſome of which I ſhall ſet down in the following diſcourſe. And this is the judgement of the Lord, and the wrath of the Lord upon you all, for your wickedneſs, in that you are ſtill calling your ſelves Chriſtians, and the Church of the Lord, and will not ſee how unlike Chriſt and his Church you are in all theſe actions.

And many of you who are called Baptiſts have had much tenderneſſe in you formerly, and then was the Lord nearer you, and ye nearer to him then now you are, and then could you begin to ſay, that all the World lay in vanity, by reaſon of which there is no-

thing but vexation of spirit, and then did many of you, begin to deny respect of Persons, which you saw to be sin; But are now contending for, and practising of that which you once saw vanity in, and are again building that which you once destroyed, and so are become transgressors of the Law; But it is happened unto you according to the true proverb, the dog is returned to his vomit, and the sow that was washed, to the wallowing in the mire. And many of you in those dayes began to deny the worlds fashions, in casting off your gold, and silver, and costly attire which you saw to be needlesse, and contrary to the Scripture, and practises of the Saints, and not the adorning which the daughters of *Sarah* and the holy women of old were adorned with, and many of you have cast off your points, fancies, and needlesse toyes, which then you did wear, but now there is many of you, have got again your silk garters, and fancies, and wear your silver and gold laces, and plead for them, (and say they are needful things) and that by your own rule, the Scriptures, with which rule you could formerly plead against them; so that if one come to your meetings, one can behold no difference between you, and the world, which you say you are separated from, and who in all the Steeple-houses can be more full of vanity then some of your Teachers and Pastors are in wearing your cuffs, and silver hat-bands, and your hats licked like a spotted Leopard; therefore all your separation from the world is but in words, for you are not yet redeemed out of the Worlds wayes, fashions, friendships, and customs, which are all enmity with God, and must passe away; but he that doth the will of God, abideth for ever, and can never be moved. And when I consider these things, and whether, and from whence ye are fallen, and how ye have hardened your hearts against the Lord, as *Pharaoh* did, in whose presence, and before whom I was altogether unwilling to write unto you, so that I may truly say, that I

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do it rather by conſtraint, then willingly; But the ſpirit of the Lord conſtraineth me, which is contrary to mans will in all things, and in obedience to him, whoſe wayes and wiſdom is not as mans, do I write, whether you hear or forbear to hear. And concerning the order of your Church, which you ſay is the Church of Chriſt, and you ſay your ſelves are in the Goſpel order and Members thereof, anſwer theſe queries following.

Firſt, where do ye find, or read in the Scriptures, that the Miniſters of Chriſt did ſet up an hour-glaſſe to preach by as ye do; and when that is out, to ſay the time is ſpent? whether your time be in the Fathers hand, or in the hour-glaſſe? or whether the Spirit of the Lord is or ever was limited to an hour-glaſſe? or whether the Saints did not all ſpeak one by one, as the ſpirit gave them utterance?

Secondly, Whether the Saints or Miniſters of Chriſt did invent what to ſay before-hand, and writ it down, as ſome of ye do, and then read it to your Church, or whether they did not ſpeak as the unlimitted Spirit gave them utterance?

Thirdly, Where did the Church of Chriſt ever appoint a certain number of their members to ſpeak at ſet times, and call it diſorder for any to ſpeak beſides them whom they did appoint? and whether they might not all ſpeak one by one, that all may be edified, and all might be comforted? whether this was not the order, and not counted confuſion in any of the Churches of the Saints?

But Alas, alas! ſo are you fallen, and ſo far degenerated from the Lord, and apoſtatized from the Apoſtles life, doctrine, and practiſe, and ſo ignorant are you of the letter of the Scriptures, which ye ſay is your rule, and ſo far hath the God of the World blinded your eyes, that now you are ſeting up things that are ſeen which are temporal, created viſible things, and muſt periſh in the uſing thereof; in ſtead of the inviſi-

ble, eternal and unchangeable God, you are ſetting up carnal water in ſtead of the Name of the Lord, which is the nature of God, and is inviſible, and is unchangeable, and one with himſelf, and unchangeable as he is unchangeable, and ſo far are ye gone from the Name of the Lord, which is a ſtrong tower, which is the Rock of Ages, and the foundation of many generations; into which name, Chriſt gave his Apoſtles commiſſion to teach and Baptize, as ye may read, *Mat.* 28. and the three laſt verſes, and Jeſus came and ſpake unto them, ſaying, *All power is given unto me in Heaven and Earth; Go ye therefore and teach all Nations, baptiſing them in the Name of the Father, and of the Son, and of the Holy Ghoſt, teaching them to obſerve, and to do all things whatſoever I commaud you, and Lo I am with you alwayes unto the end of the World* (where there need not that any man teach them) and this you are crying up to be water, who have loſt the Name and power of the Lord which ſhould lead you and guide you into the Scriptures of Truth, and inſtead of this name, which is but one, and this body which is but one, into which bodie the Saints was Baptiſed into the body, by one ſpirit, whether they were *Jewes* or *Greek*, bound or free, and was made to drink into one ſpirit, and in ſtead of this name ye have got the beaſts names, and the beaſts doctrines, which are Doctrines of Devils and names of blaſphemy, and this in particular I charge upon ye all in the preſence of the Lord, and by the power of the Lord God, who are crying up water, and preaching up water in ſtead of the Name of the Lord God to be a Doctrine of Devils; for Chriſt ſent not his Diſciples to baptize with water, but to preach, and to baptize in the Name, which Name of the Lord conſiſts not in words and ſillables, but in purity, Righteouſneſſe, and holineſſe, and is the Divine nature, and the Name of the Lord, as you may read, *Exod.* 34. 5. *And the Lord deſcended in the cloud, and ſtood with him there, and proclaimed the Name of*

Ephe. 4. 5.

Rev. 17. 3.

1 Cor. 17. 1

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the Lord, and the Nature of the Lord, and the Lord passed by him, and proclaimed the Lord, the Lord God, merciful, and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin; and this is the Name of the Lord, and the Nature of the Lord, and besides this, there is not another name whereby man can be saved, but the Name of Jesus. Acts 4.11.

But alas, alas! how doth this stagger ye? and how are you in your inventions seeking to find it out, & in your own wisdom are Judging and Condemning them as that Generation did in all Ages, Condemning the Children of the Lord, who had made the Name of the Lord their Tower, and were led by the Spirit of the Lord as Deceivers, Blasphemers, and Seducers; and so he who is the Lord our Righteousness, and the Foundation of many Generations, both he & his Name which ye are gone from, is become the stone of stumbling, and the Rock of offence, and set at naught by you builders of *Babylon*; and so all in the fear of the Lord God (who are crying up water, and setting up water in stead of the Name of the Lord God) honestly sink down to the sight of Christ, who is the true light, and lighteth every man that comes into the world; and ye shall see ye have not as yet so much as known the Name of the Lord, nor heard thereof, but by the hearing with the carnal ear, as they who were Baptized with water, had not so much as heard whether there were a Holy Ghost, as ye may read, *Acts* 19. 2. to the 7. verse, When they heard this, they were Baptized in the Name of the Lord Jesus; but how should it be otherwise with you, who are yet in the worlds fashions, & customs, and who is so blind as he that is perfect, in ye in whom the god of this world hath blinded the eye, which should be your leader, teacher and instructor, and leadeth in the way of Righteousness, and causeth all that follow him to inherit substance; he it is who is the Light of the world, and is not of the world, but leadeth all

that follow him out of the world, its friendships, fashions and customs which ye are in, and yet say, you are separated from them, and say, you are Jewes, and are not, but are of the synagogue of Sathan, and are found Blasphemers therein; and thus ye have set up the Idol in your hearts, and put the stumbling block of Iniquity before my face, saith the Lord God, and turned away the face of mine Annointed, and have cast the Law of the Lord behinde your backs, and have rejected the Light of the Lord in you, which is the Word of the Lord, and know not God, Christ, nor his Spirit, but in your thoughts, where God is not to be found, and therein have ye imagined a God above the Clouds, and afar off, but know not the Christ who is the express Image of the Fathers person, to reveal the Father in you; even he who is born of the Spirit, and is Spirit, and the onely begotten of the Spirit, the Glory of him, I say, you are changeing in your vain Imaginations into the glory of a corruptible man, *Rom.* 1. 21. to the end, read your state there. And you are speaking of a Christ, some of you of five foot long, and asking how he can dwell in a man, & calling it blasphemy to say, that Christ which suffered at *Jerusalem*, of five foot long, can be in a man; thus you are in your imaginations, and therein have set up a carnal Christ in your carnal minds, but to this day are altogether ignorant, as *Philip* was, *John* 3.8. Read and understand, if you have an ear to hear what the Spirit saith, and see how you are gazing, and are at a loss, as the men of *Galilee* were, while the vail is over your hearts, and the Cloud hath taken him out of your sight, and now are you scattered upon all the dark mountains of *Israel*, and have wandred from the Lord, the living Fountain, and are like *Noahs* Dove, tossed upon the waters, and knowes not a resting place for the sole of your foot. Therefore all Return, Return to the light of the Lord in your Consciences, that you may feel a Rock to stay and lean

John 14.8.

lean upon, and he is not far from any of you, there is none of you need to say, who shall descend or ascend to fetch him up from beneath, or bring him down from above, but what saith it, the word is nigh thee, in thy heart, that thou mayest obey it, and do it; and this is your fallen estate, saith the Lord God, which know not Christ in you the hope of glory. Even the same that was before the world was, one with the Father, and filleth Heaven & earth, and was never seen with any carnal eye, nor his voice heard by any carnal ear, but in the pure eternal, unchangeable light as he revealed and seen more and more, as it is written, *Psal.* 36. 9. For with thee is the Fountain of life, in thy light shall we see light, and so the way of the Just (and the seed of the Just, which is as a grain of Mustard seed) is as a shining light that shineth more and more, until the perfect day, *Hosea* 6. 3. Then shall we know the Lord, whose goings forth is prepared as the morning; therefore none despise the day of small things, nor none reject the weakness of God, but come to his help against the Mighty, nor reject the seed of *Israel*, because it is in bondage, and lieth in thick darkness, and shineth in thith darkness; but all truth shown that ye may feel the Arm of the Lord, and witness *Israel*, to do valiantly, and to smite down all, and break, and hammer down all which is exalted, and hath been exalted above him, and lick up Nations, and lick up people, as the Ox licketh up grass, and scatter Nations, and scatter people, and thresh the Mount of *Esau*, and scatter the dust thereof, and burn up the thorns and bryars thereof, as the wind doth scatter the chaff, and the fire devoureth the dry stubble, (but tender within) thus shall it be when the Lord ariseth in you, to shake terribly the earth, & overturn the mountains by the roots, and dry up the Sea by his Power, and smite through the proud by his Power, *Judges* 6. 11, 12. And so who waits love in patience upon the Lord God, shall come to know what it is, to be Baptized into the Name of the Lord God by

when

when they feel the Name of the Lord, and see the Name of the Lord to be exalted in them above every name, and to know the Mountain of the Lords House established a-top of every mountain; Then shall come to pass that saying, & not till then, which is written, *Isa.* 48. 14. Then shalt thou delight thy self in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of *Jacob* thy Father, for the mouth of the Lord hath spoken it; then shall ye know the builder of the waste places, and the raiser up of the foundation of many Generations, the repairer of the breach, the restorer of the pathes to dwell in, then shall the beast and his many names, the King and his many Nobles be all brought under, and bound with fetters of iron, as ye may read, *Psal.* 149. 9. Let the Saints be joyful in Glory, let them sing aloud upon their beds, let the High praises of the Lord be in their mouths, and a two edged sword in their hands, to execute vengeance upon the Heathen, and punishments upon the people, to bind their Kings with chaines, and their Nobles with fetters of Iron, to execute upon them the Judgements written, this honour have all the Saints, Praise ye the Lord, Mark, read and understand, not shall have, as you turn it hereafter, but this honour have all the Saints who were in all ages bound, & fettered themselves by the wicked Rulers of the earth. But before you can see or believe these things, that eye which ye now see with, must be blinded, and the eye which the god of the world hath blinded, must be opened, & then he that speaks not of himself, but of the Father, nor receives honour of man, but of the Father; then, and not till then will his Words be plain unto you, and not parables. But all ye that are speaking of your selves, know neither the Son nor the Father, yo that can pray when you will, and preach when you will, and when you will can be silent, and all this is but in your own will, and in your own time, but ye have

Jo. 5. 37. neither heard the voice of the Father at any time, nor

seen

ſeen his ſhape, but are inwardly ravened from the Spirit of the Father, in whoſe hands your time ſhould be rather then in an hour-glaſs, which ye think the Spirit of the Lord will be limitted unto; for when that is run, ye ſay, the time is expired; and this is contrary to the Apoſtles practice, which ſpake as the Spirit gave them utterance, which ye may read, was until midnight, *Acts* 2. 7. And thus the Scripture, which you ſay, is your Rule to walk by, beareth witneſs againſt you, that ye walk contrary to it; And yet ſo blind are ye; that are Condemning us as Apoſtates which are led by the Spirit of the Lord, and not contrary to the Scriptures, and will not ſee that ye your ſelves are led neither by Letter nor Spirit; But in your thoughts and imaginations ye are, and ye ſee with the beaſts eyes which are many, and ſo are in the many minds, and many heads, and divided into the many bodies, being led by the many eyes of the beaſt, and with his many horns are thruſting and kicking one againſt another, but know not the body, nor diſcern not the body of Chriſt which is but one, neither know the one eye which is the Spirit of truth to be your guider, & leader into all truth; But one is crying, I am of this mind, and another I am of this, and ye being many are of many minds, and ſee with the beaſts eyes which are many, and all about the meaning of ſome one particular Scripture; but are all gone from the Spirit of the Lord which gave forth the Scriptures, and did ſpeak as it meant, which Spirit is but one in all his Children, and all that are led by it are led into oneneſs, and they are of one heart, and one Soul as they that were guided by this one ſpirit in all ages was, what ever you may imagine who are far from knowing ſuch a ſtate; but one of you is crying, I am for general Redemption, and another, I am for particular Election; one is for eating of blood, and another is againſt it, ſome for waſhing of feet, and others own it not, one for laying on of hands, and another againſt it, and ſome that have preached it up as an Ordinance of Chriſt, as *William Allen*, and *Thomas Lamb*, and without it ſaid,

they could not admit any into the body of Christ, and now themselves are gone from that also, and look upon it as an indifferent thing, and some of them are so blind that they say they cannot call any Brother until they have been Baptized in the water, though it be but an hour before they are Baptized, and yet a moneth before that, when they have Examined them about their Faith, and have judged them Believers; and I say, that all are the Sons of God by Faith, and therefore read, *Gal.* 3. 26. And consider what an Idol you have made of carnal water, that cannot have fellowship with the Sons of God, until they fall down to worship the Idol which ye in your Imaginations have set up, for which ye have neither the Spirit nor the Letter of the Scriptures to own you in. Some of you say that Christ shall come and reign among you a thousand years hereafter, but that ye say, ye know not when it shall be; and many of you are for a Supper before that which ye call the Lords Supper, and many of you deny both these; thus are you *Babels* builders, scattered and confounded among your selves in your Imaginations, where you are building up, and flinging down that which ye have built, and so makes your selves transgressors; and upon you all this is the plague of the Lord God, for many of you have been convinced in your Consciences when I was amongst you, that all things were out of Order, and that ye were not as ye should be, but now are again pleading and contending for them, and are licking up that which ye sometime vomited out, and thus are you restless and out of peace, as the wicked are, who are like the troubled Sea; Isa 58. 12 and ye are gone from the Rock of ages, and know not the Foundation of many generations, and have laid another foundation then Christ Jesus the Corner-stone, which is smiting at the feet of your Image which ye in your Imaginations have set up, and the Lord God of life and power will over-turn, over-turn, over-turn, untill he Reign, whose Right it is to Reign, and the Lord hath dryed up the Sea, & hath discovered to his Children your

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Foundation, you who know not what it is, nor how any can be Baptized into the Name of the Lord, which is the Nature of the Lord, which Name none knowes, saving he that hath it, as *Rev.*2. 17. He that hath an ear let him hear what the Spirit saith unto the Churches, to him that overcome will I give to eat of the hidden Manna, and I will give him a white stone, and in this stone a new Name written, which no man knowes saving he that receiveth it, *Rev.*3. 12. And I will write upon him the Name of my God, and the Name of the City of my God, which is new *Jerusalem*, which cometh down out of Heaven from my God, and I will write upon him my new Name, he that hath an ear let him hear what the Spirit saith. But you who are in the Mystery of iniquity, are comprehended with the Mystery of God, and your bottom seen, and your sandy foundation discovered, and the Beast Rules and Reigns amongst you, as I have said before, and ye are kicking and thrusting down one another, who are gone from the Name of the Lord, and power of the Lord, and ye are in the many heads, and many bodies, *Rev.*13. 1. And I saw a beast rise up out of the *Sea*; and here is all your foundation, even in the waters, and ye have all drunk of the Cup which is in the right hand of the Whore, with whom the Kings of the earth have committed fornication, which sitteth upon many waters, *Rev.*17. 2, 4. And upon her fore-head was a name written, *Mystery Babylon*, the great Mother of Harlots, and the great abomination of the Earth, and I saw the woman drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus, and when I saw her, I wondered with great admiration. And here is the mind that hath wisdom, for the woman which thou sawest is that great City which reigneth over the Kings of the Earth, *ver.*18. And he said unto me, the waters which thou sawest where the Whore sitteth, are Peoples and Multitudes, Nations and Tongues, and this is the state of all Nations, and Multitudes, and Peoples whatsoever of all Sects and Opinions, Bodies and Heads, who are gone from the one

Body, and one Head, but know not the Name of the Lord, and are not Baptized into the Name of the Lord, 1 *Cor.* 12. For by one Spirit were they all Baptized into one Body; and this is your ſtate in particular who are called *Baptiſts*, who are toſſed up and down in your Imaginations, and are as unſtable as waters, and wavering as the waves of the Sea, and are contending for ſhadowes and variable and changing things, and are gone from the Rock of ages and from the ſure Foundation, and Tried-ſtone which ſtandeth above the waters, and in whom there is no ſhadow nor variableneſs, neither ſhadow of turning. Therefore to you all this is the Word of the Lord God, come down to the Rock, & feel the Rock out of all your Thoughts, Reaſonings and Imaginations, that you may eat the Bread of Life, and be ſatisfied; not as the fathers did eat Manna in the Wilderneſs, and are dead; neither as you are eating your carnal bread, or drinking your carnal wine, which bread muſt periſh, and go into the drought, and that which eateth it muſt return to the duſt as it was; but that a man eat hereof, and live for ever. *John* 6. 46. to the 61. Therefore all own that which will purifie you which is the Spirit of the Lord God; a meaſure of which Spirit is given to every one of you to profit withal, and ſo that will create in you a clean heart, and a new heart, as you obey it; and then ſhall you come to witneſs the new wine in the new bottle, and ſo both are preſerved, and neither ſpilt; and ſaith Chriſt, I will not henceforth drink any more the fruit of the vine until I drink it new with you in my Fathers Kingdom; for the Spirit was not yet given, nor the day was not yet come, nor the ſhadows fled away. But you are eating and diſcern not the Lords Body, and ye are drinking Condemnation to your ſelves, and wo be to all that eat; and Chriſt is not with them in their eating, for they know not the Word to ſanctifie that which they eat; but you are eating in the contention, in the ſtriving about words, wherein there is no profit, and one is covetous, and another is proud; and this is

Gen. 49. 4.

not

not to eat with ſingleneſs of heart, as they did (whom ye ſay) ye imitate, who was then of one heart, and one Soul, as the children of the Lord who are led by the light of the Lord are now, whatever you may falſly ſlander them withal, and ſo your table is become a ſnare unto you, in whom the God of the World ruleth, and hath blinded the eye which ſhould diſcern the Lords body, and your table is a table of Devils, and ye cannot pertake of the Table of the Lord, and the table of the Devils. But the Lord hath bleſſed us, and we are bleſſed, and curſed is every one that curſeth us, and we ſit round about our Fathers Table, and we eat bread in our Fathers houſe, and ſit under our own vine, and we drink of the new wine with him in our Fathers Kingdom; and bleſſed are all them that eat bread in the Kingdom of God, for they eat their bread with ſingleneſs of heart, out of all ſtrife and contention, out of all tranſgreſſion and ſin, and we witneſſe him who doth finiſh tranſgreſſion, and puts an end to ſin, and brings us into his everlaſting righteouſneſs, and his righteouſneſſe we know (which is not as filthy raggs) even the white linen which is the Saints righteouſneſſe, and it is become unto us as a garment, and to us it is a Helmet of Salvation, and we are in him, and not in our own righteouſneſſe; and he that is in him, and followes him, is led in the way of righteouſneſſe, and ſinneth not, *John* 5. 1 *John* 3. 6. whoſoever abideth in him ſinneth not, whoſoever ſinneth hath not ſeen him, nor known him, and all ye that are commiting ſin, and preaching for ſin, and diſputing for ſin, and ſay none can be perfect and free from ſin while they live, you are all of your father the Devil, for the Devil ſineth from the beginning, and the work of the Devil hath been wrought in you, and the luſts of the fleſh, and the pride of life is brought forth amongſt you, and for this purpoſe is the Son of God manifeſted, that he may deſtroy the works of the Devil; whoſoever is born of God doth not commit ſin, for his ſeed remaineth in him, and he cannot ſin becauſe he is born of God; for thus ſaith the Lord, I planted thee a Noble

vine, and I made thee an upright plant; how art thou become the degenerate plant of a ſtrange vine unto me ſaith the Lord? And ſo you are degenerated from the Lord, and eſtranged from the life which is the Light of man, and ye are without God in the World, and the world lieth in darkneſſe, and the light ſhineth in darkneſſe, *Jo.* 1. and the darkneſſe comprehendes it not, and in this ſtate you are, who are pleading for ſin, and cannot ceaſe from ſin, as ye may read, *Ro.* 3. 12. they are all gone out of the way, they are altogether become abominable, there is none that doth good, no not one, their throat is an open Sepulchre, with their tongues they have uſed deceit, the poiſon of Aſps is under their lips, but the way of peace they have not known; and this is the reaſon why you cannot ceaſe from ſin, 2 *Pet* 2. 14, 15. becauſe ye have forſaken the right way, as thoſe curſed children which he ſpeaks of had, and had erred in their hearts from the light which is the way, the power of God, and wiſdom of God; and ſo blind are you notwithſtanding all this, that ye preach, and pray ſometimes againſt all ſin, and ſay you know it is your duty to abſtain from all appearance of evil, and to preſs and to ſtrive after perfection, and yet cannot ſee that your ſtriving is ſin, and your preaching againſt, and ſtriving againſt ſin, is ſin; for all that is not of faith is ſin; for this is contrary to your belief, that men can be perfect and free from ſin, and your ſelves being gone out of the waie, and ſtriving againſt ſin, while out of the waie, to you the commands of God muſt needs appear to be hard and grevious, you being gone from the light, the power which makes his waies, waies of pleaſantneſſe, and all his paths and commands eaſie, and is not this the command of God? Be ye holy, for I the Lord am holy, and be you perfect, as your Heavenly Father is perfect, and that you ſhould abſtain not onely from the evil, but from all appearance of evil, and *Paul* who was an Elder and Miniſter of Chriſt, he prayed in the Name of the Lord, and his praier was not in vain as yours are, who pray for that

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which ye believe can never be, who praied that the Saints might be kept blameleſſe and ſpotleſſe, both in ſoul, bodie, and ſpirit, until the coming of the Lord; and to preſent the Churches as a chaſte virgin, and loyall ſpouſe to the Lord without ſpot or wrinkle, or anie ſuch thing; and was it not *Pauls* work to preſent everie man perfect in Chriſt? and did he work and labour in vain, as ye do, or ſtrive in vain, or preach in vain, who ſaid he preached wiſdom in a miſterie to them that were perfect? and doth not *Joh* ſay, 1 *John*, 2. 14. when he ſpake to the young men and fathers, doth not he tell them, that greater was he that was in them, then he that was in the world, 1 *John*. 4. 4. And they were ſuch as had the word abiding in them, and they kept themſelves that the wicked one touched them not, and they were led by the ſpirit of the Lord, and walked in the light of the Lord, and brought their words, and all their actions to the tryer and touch-ſtone, which is the Law, and the Teſtamony, which law is light ſaith *Solomon*, *Proverbs*. 6. and which Teſtimony is the ſpirit of propheſie ſaith *John*. *Rev*. 19. 10. and this is bound up, and ſealed with his Diſciples, *Iſa*. 8. 19 20. and this is the word of reconciliation, and reconciles to the Lord all that follow it, and this is the light of the World, and all that follow it are led out of darkneſſe and all ſin, and this is hated by you whatever you ſay who live in ſin; for all that do evil, hate Chriſt, all who are full of vain words, and uſe vain words, and all which are in the faſhions of the World, and love and friendſhips of the World, even this is the condemnation of them all, becauſe they hate it and love it not; and no man is juſtified in the ſight of God, nor hath peace with God, neither is he reconciled unto God, who is not led and guided by that which reconciles unto the Father; therefore all you that ſpeak of being juſtified by Chriſt, and ſay you do believe in Chriſt, and yet your ſelves are found ſinners, deceive not your ſelves my friends, for it is hard for you to believe againſt Gods witneſſe, and to ſpeak

peace

peace to your ſelves, while Gods witneſſe in your conſciences ſpeaks war, and condemnation; for man muſt be regenerated and born again of the immortal word, which word is like a fire, and like a hammer, and as you wait, lo ye ſhall feel it ſo, and it will break down, and hammer down that which ſeparates you from the Lord, it will finiſh tranſgreſſion and condemn ſin in you, it will rent the vail, and deſtroy the covering which is over the heart; and ſo will purifie you, and open the pure eye which can ſee the Lord, and open the deaf ear which can hear what the ſpirit ſaith, & the grave ſhall be opened, and the priſoner of hope ſhall come out of the pit where there is no water, and he that hath been your condemnation ſhall now become your Saviour, and he that hath been ſlain ſince the foundation of the World, ſhall live in you, and the great miſtery of Godlineſſe ſhall be made manifeſt to you, which is Chriſt in you the hope of glory, and Satan which hath been exalted in you, even in the Temple of God, above all that is called God, and the abomination which makes deſolate, and the great miſterie of iniquity ſhall then be ſeen by the great miſtery of Godlineſſe, and then ſhall come to paſſe, and ye ſhall come to witneſſe it true without a meaning, that which is written by the Prophet, *Iſa.* 35. 1. the Wilderneſſe and the ſolitary place ſhall be glad, and the deſert ſhall rejoyce and bloſſom as the roſe; then ſhall the eyes of the blind be opened, and the ears of the deaf ſhall be unſtopped, then ſhall the lame man leap as an hart, and the tongue of the dumb ſing, for in the Wilderueſſe ſhall waters break out, and ſtreams in the deſert, and the ranſomed of the Lord ſhall return and come to *Zion* with ſongs and everlaſting joy upon their heads, they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away, and then ſhall the parable be opened, and plainneſſe to you when you have found the key of *David*, unto whom the parable is not, I ſay when you have found the *Immanuel*, which *Moſes* and the Prophets writ of, then ſhall you leave your figures, your ſhadowes, and types, when you wit-

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neſſe the Prophet raiſed up in you, who is the life and ſubſtance, and the everlaſting day, and the Lord of the Sabbaoth, then ſhall you leave your images, and caſt away your Idols, and leave off your idolatry, and follow the Lamb where-ever he goeth, and then ſhall you know that Scripture, which ye have been ſo much in your imaginations, about to know the meaning of, *Zach.* 10 11, 12. and then ſhall you ſee *Jeruſalem* ſearched with candles, and the inhabitants of *Judah* with torches, and the hidden things of *Eſau* brought to light, and the ſeed of *Jacob*, which hath bowed to *Eſaus* ſeed, ſhall bow no longer but until he be paſt, and then ſhall *Babylon* the great, the tumultuous city, and golden city, and city of confuſion be broken down, and that in which the blood of the innocent hath been found, and the blood of the Martyrs of Jeſus, and the blood of the ſouls of them that lies ſlain under the Altar, crying, how long thou holy and juſt God, ſhall all be required at her hands, and come into remembrance with the Lord God, and he that hath ſlain with the ſword ſhall be killed with the ſword, and he that hath led into captivity; and here is the mind that hath wiſdom, and here is the patience of the Saints, and *Babylon* the great is fallen, is fallen, and then ſhall ye know *Jeruſalem*, and the new city, even new *Jeruſalem* become a peaceable habitation, and then ſhall ye be gathered into general aſſembly, and ſhall come to the ſpirit of juſt men made perfect, and unto *Mount Zion*, and unto the city of the living God, the Heavenly *Jeruſalem*, and to an innumerable company of Angels, and general aſſembly and Church of the firſt-born, as *Paul* was, *Heb.* 12 22 24 and unto God the judge of all, and to Jeſus the Reconciler, and Mediator of the new Covenant, and to the blood of ſprinkling, which ſpeaketh better things then that of *Abel*, and then ſhall your water, even your foundation be ſhaken, and nothing ſhall ſtand with you, but the Rock of Ages which cannot be moved, verſ. 27 and in the preſence and power of the Lord God, I warn you all, put not this day a far off, which is the joyful day and year

of Jubile to his people, and the day of *Zions* deliverance to his chosen, which have overcome by the blood of the Lamb, and by the word of his Testimony and patience which they do keep, and thereby have made an enterance
Rev. 1. 9. into the Kingdom of our Lord and Saviour Jesus Christ, and are become companions in tribulation, and in the Kingdom and patience of Jesus, and are come from far, and knows our mansions in our Fathers house, and know the rest which remains for the people of God, and are gathered into one sheep-fold, and witnesse the Lord our shepherd, and we see his shape, and hear his voice, and follow him who is invisible, eternal, and unchangeable, and abides a Priest for ever, and a shelter and a hiding place for ever, and with *Abraham*, *Isaac*, and *Jacob* do we sit in our Fathers Kingdom, and our place of defence is the munition of Rocks, and our bread is sure, and water is given, and the Lord is become our King, and lawgiver, and we rain with him upon earth, and he hath made us Kings, and Priests to God the Father, and we sit with him in Heavenly places in Christ Jesus, even him who rules the heathen with a rod of iron, and it is he who doth all our workes in us, and for us, and slayes our enemies, and breaks our enemies like a potters vessel, and the sharp two edged sword, and the new threshing instrument which hath teeth, we know wherewith he hath threshed our mountains, and laid them waste without Inhabitants, and is now threshing your mountains, and is breaking down, and scattering you, and he is ungirding your loines, which are girding your selves, and have made to your selves likenesses, but have lost the spirit of truth, and ye have joyned your selves to the Heathen, and have eat the sacrifice of the dead, and have learned their works, and ye are like *Ephraim* feeding upon the wind, and that which withers and dies of it self, and in this woful, and lamentable state are ye all, who are not lead, guided and acted by the light; and so your prayers are as if ye slew a man, and all your sacrifices is as the blessing of an Idol or offering of Swines flesh,

flesh; for you have chosen your own wayes, and are gone from the way of the Lord, and light of the Lord, and ye have set up the idol in your hearts, and ye live in that, and delight in that, and are led by that which my soul abhors saith the Lord, and ye have set up the letter for your rule in stead of the new creature, and life, and ye have set up the Babel, which is ink and paper to be your judge, and tryer of the anointing, and with that ye condemn the Innocent, and judge him unto whom all judgement is committed, as the blind Jewes, who were painted with a profession as you are, but were inwardly ravened, and gone from the anointing in them, which was, and for ever shall be the Saints tryer, and judge of the spirits which lead out into the World, and he is the same to his children as ever he was, and his sons pray, and preach, and are led by his spirit as ever they were, though ye cannot believe these which are apostatized from the Apostles doctrine, and have set up carnal, created, visible things, and have set up water in stead of the Name of the Lord, and the letter in stead of the life of the Lord, and ye have put the letter, and your meaning thereof, and your private interpretations which ye have added to be the rule, the tryer, and the leader of the Saints, and the law, and the Testimony, and the judger of Spirits, and all these have ye set up above Christ, who is the spiritual man, who judgeth all things, and ought to be your judge in all things, and to whom all power and judgement is given, and committed in Heaven and earth, and he himself is judged of no man; and so the beam is in your eye, and the mote in your eye, and ye being hipt from the pure of God, and with that which hath been exalted above all that is called God, are ye judging and condemning the Son of God, unto whom all judgement is committed; but this is your day, and the power of darkness, and the regin of the Lord, and the day of the Lord, which ye so much talk of shall come hereafter, you shall then hide your selves in the dens of the earth, and cave of the earth, and the mountains shall you desire to fall upon you, and the hills, to cover

you from the presence of the Lamb that sitteth upon the throne, and this day to you shall be as you may read, *Amos*, 5. a wofull day, and a day of darkness and not light, as if a man did flee from a Lion, and a Bear met him, or went into the house, and leaned his hand on the wall, and a Serpent bit him, vers 8 2; but as I said before to you, even judgement (which ye have turned back, let that run down as waters, and righteousnesse, as a mighty stream; But you have borne the tabernacle of *Molock*, and *Chion* your images, the star of your God which you make to your selves, and so Christs personal reign which ye are speaking of and expecting, and gazing after without, as the men of *Galilee* were, shall be upon you, and unto you the day of the Lords controversie, the day of the Lords vengeance, and a time of the Lords controversie unto you, and upon you who are not led by the light of the Lord, & the spirit of the Lord; and that none may say, that I accuse you falsly, and so condemn you, you being innocent, read a book of *Henry Haggers*, and a book of *John Gosnels*, entituled a discourse of the Baptisme of the water, and of the spirit, page the 38. Where in plain words, he setteth up the water above the Name of the Lord, and there he confesseth as *Ephesians*, 4. 5. That there is but one Baptism, to speak properly, which is Baptism of water, and the other two are but figurative, and metaphorical; and thus you may see that ye blinds Baptists are calling water-Baptism, which *Peter* in his first Epistle 3. 21. calleth but a figure, and the one Baptism, and the only one that Christ sent his Apostles to Baptize into, which is into the Name of the Father, of the Son, and of the Holy Spirit, which ye may read, *Matth.* 28. 19, 20. This he calleth figurative, and metaphorical, and so he setteth up the figure in stead of the body and life of all figures and shadowes; and *John* saith who was in the figure, I indeed Baptize with water, I must decrease; but he that cometh after me is preferred before me, he must increase, who shall Baptize with the Holy Ghost,

and

and with fire, and *Paul*, 1 Cor. 12. That by one Spirit, whether Jew or Gentile, Bond or Free, they were all Baptized into one Body, and was all made to drink into one Spirit; and this *John Gosnel* calls the figure, even the Name of the Lord, and water which was a figure thereof, he setteth up above; and *Henry Haggar* in his Book, he saith, the Scripture is the ingrafted Word, and able to make a man Wise to Salvation, and throughly to furnish a man to every good work; and in a Dispute in *Staffor*d-Shire; he said it were sufficient that he were saved by the water; and he told me, that the Letter was the Word of God, and the Judger and Tryer of spirits; and this in the presence and fear of the Lord God, I charge upon you all, who are of this perswasion to be guilty of Blasphemy, & doctrine of Devils, and to deny the Lord that bought you, and to be in the many bodies, and many heads, and seeing with the many eyes of the Beast, and to have the many names of Blasphemy, but know not the one Name nor the one Head, neither the Baptism into the one Body and Name; whereby man can be saved, read and understand *Acts* 2. 12. Neither is there Salvation in any other, for there is no other Name under Heaven given amongst men, whereby we must be saved, but the Name which is set at naught by you builders, and become a stumbling stone, and a Rock of offence; but unto us that believe he is precious and a tryed stone, and the power of God to Salvation, and with him and by him, we deny all your shadows, and all your figures, and all your washings which makes nothing perfect; and those which the Scriptures own, we deny not any one of them, as the brazen Serpent, offerings, and Circumcision, and Baptism, all of which had a beginning, and were imposed but till the time of a through Reformation, and makes nothing perfect, but all were to end and do end in him who is the bringer in of the better hope, and is not made after the Law of a carnal commandment, but after the power of an Endless life, *Heb.* 7. *Heb.* 9. 9. And perfects for ever them that are sanctified, and makes peace, and keeps in peace all that believe in him, and 1 Pet. 4. 7.

takes away ſin as pertaining to the Conſcience; and ſo comes the Myſtery of Faith to be witneſſed to be held in a pure Conſcience, which Faith I charge upon you to bee Reprobates concerning, let your prayers and profeſſions be what they will; as *Jeremy Ives*. and *William Anſworth*, two of your chief Teachers have denied the Faith, which is the Gift of God, and calls it the creatures Act, which is contrary to the Scriptures, 1 *Cor.* 12. 9. *Jude* 3. Contend for the Faith that once was delivered or given to the Saints, and all your faith in general, which gives you not power over all ſin, but in it you can be pleading for, and Diſputing for ſin, and ſay, none can be perfect in this life; We Rank you altogether, and by the power of the Lord we judge you altogether to be Reprobates concerning the faith; read *Acts* 15. and *John* 9. 1. and 3. 2, 3. to the tenth, and your hope is but the hope of the hypocrite which doth not purifie you as Chriſt is pure, but this muſt needs be ſo with you who are in your own works and faith which makes nothing perfect, and ſay faith is not the gift of God, but an act of the creatures, which muſt needs be imperfect; for *James* ſaith, that every good and perfect gift is from above, and cometh down from the Father of Lights, *James* 1. 7. With whom is no variableneſs, neither ſhadow of turning; but you that are in the ſhadows, and out of the Light, and are in the Errour concerning the Faith, verſe 16. and are reprobated from the Faith which is the gift of God, and was once given unto the Saints, *Jud.* 3. And this was held forth at a meeting, by one *William Anſworth*, *Robert Ward*, and ſeveral others of the Baptiſt teachers, at *Henry Smiths*, at *Wytbcock* in *Leiceſter*-Shire, upon the twentyſeventh day of the twelfth moneth, called February, in the year of Account 1658. Before a great number of people, with many other Blaſphemous doctrines; a few of the witneſſes their names are here written.

Francis Creek,	Joseph Hoult,
William Atton,	Margeret Beebe,
William Slyee,	Thomas Harvey,
William Smith,	Isabel Hacker.

And

AND because you may not say that I wrong you, in saying that you have set up Shadows, Types, and Figures above the Life and Substance which is Christ, and visible carnal perishing things above the Invisible unchangeable Word of the Lord which endures for ever, I shall here set down a few of your principal Doctrines, by which ye Judge the principals of Christ, and they that are found therein to be Apostates, and deceivers, which I shall here mention, and answer something thereunto, and so leave it to Gods witness in ye all, to Judge whether you are deceivers and Apostates, or we.

And I am troubled for you all, & my heart is broken for you all, who are hardning your selves against the Lord, and like the Jewes have painted your selves as the Jewes did, who were the greatest enemies of the Lord, when he came; and I am pained at my very heart for you all, and my life bears the Iniquitie of many, and I am pressed as a Cart is pressed that is full of sheaves, for your mountain is exalted above the Lord, and great is the oppression of the Holy seed (read and understand) *Isa.* 53. 5, 4. *Psal.* 11. 4. The sorrows of death compass me, the floods of ungodly men made me afraid, the sorrows of Hell compass me about, the snares of death prevented me; *verse* 11. He made thick darkness his secret place, and his pavillion round about were dark waters, and thick clouds of the skies, the Lord also thundreth in the Heavens, and the Highest gave his voice, hail-stones, and coals of fire, ye, he sent out his Arrows, and scattered them; then the Channels of water were seen, and the foundations of the World were discovered, read *James* 3. 6. If you have an ear to hear what the Spirit, saith at the rebuke of the Lord, at the blast of the breath of his nostrils, he sent from above and took me, he drew me out of many waters, he delivered me from my strong enemy, and from them which hated me, for they were too strong for me, he brought me forth also into a large place he delivered me because he dilighted in me, verse the 18. and 19.

Your

Your first principle is this, held forth at that dispute.

1. That faith is an act of the creatures, and not Gods gift: But because I have spoken something to this already: I shall add these Scriptures for the Reader, and leave it, *Ephesians* 2 8 and 1 *Cor.* 12. 9. And all our righteousnesses is as filthy rages, but the Lord worketh all our works in us, and for us; and what is not of faith, is sin.

2 That a wicked man, whilest a wicked man is justified by Christ, and hath accesse unto, and may freely lay hold upon all the merits of Christ.

Ans. To which I say, you are they which justifie your selves, being wicked and out of the faith which should purifie your hearts, and seek to be justified by Christ, while your selves are found sinners, and so would make Christ as you are, Ministers of sin, *Galathians*, 2. 17. But he that justifieth the wicked, and he that condemneth the righteous, as ye do, even they are both an abomination to the Lord, *Prov* 17. 15.

3. That the Bible was the life of their souls, and comfort of their souls.

Ans To this I say, miserable are you, and miserable are all your comforters, who have set up another comforter then the consolation of *Israel*; and the comforts of God, and the consolations of God are small in you, read *John*, 14 16 17. And saith Christ, I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth, whom the World cannot receive, because it seeth him not, neither knoweth him, but you know him, for he dwelleth with you, and shall be in you; I will not leave you comfortlesse, I will come unto you.

William Ainsworth did affirm, and *John Brown* likewise, at his fathers house, that *Paul* in baptising with water, and not by commission was wicked, and acted wickedly therein.

Ans. First, I shall prove, what I there then did affirm;

That

That *Paul* was not ſent to Baptize, neither was his commiſſion to Baptize with water, but into the Name of the Father, Son, and Holy Ghoſt; as you may read, *Mat.* 28. Though *John Goſnel* be ſo blind, who is one of your chief Teachers, in the firſt page of his book, ſaith it is with water, and ſaith it is not the Baptiſme of the ſpirit; but if you will believe *John Goſnel* rather then the Scriptures, which you ſay is your rule; Let it be upon your own heads for ever.

Secondly, I ſhall prove they did Baptize with water, by permiſſion, and not by commiſſion, if you can either believe *Paul* or the Scriptures, 1 *Cor.* 1. 14. I thank God, I baptized none of you but *Criſpus*, and *Gaius* and I Baptized alſo the houſe of *Stephanus*, and I know not whether I baptized any other; and this he ſaith is the reaſon and ground, verſ. 17. for Chriſt ſent me not to Baptize, but to preach the Goſpel; and I ſay he did this and many other things by permiſſion, as you may read *Acts*, 16. 3. where he circumciſed *Timothy*, that he might gain and bring ſome to the true circumciſion, and one Baptiſme, *Acts*, 21. 24. Where *Paul* ſhaved his head, and all this was by permiſſion, and not by command: And I leave it upon you to prove that he acted wickedly therein; and ſo you may ſee, that thoſe things which you are making your foundation, and ſetting up above the Name of the Lord, could be done, or left undone by them who were guided by the ſpirit of the Lord; and all was to gain ſome unto the Lord, and bring them into the one Baptiſm, which is by one ſpirit into the Name of the Lord, 1 *Cor.* 12 yet I do not deny water Baptiſm, nor *John* who had a commiſſion to Baptize with water, in their time and in their place, for I do believe and know it was a command of God, and they that rejected it, rejected the counſel of God, in not being baptized with water of *John*: But *John* ſaith of himſelf, I indeed Baptize you with water unto repentance, I muſt decreaſe, and

he must encrease, who baptizeth with the Holy Ghost and fire, and you do not read in all the Scriptures that *John* was sent into all nations, but he came preaching the doctrine of Baptisme, and repentance in the Wilderneſse of *Iudea*, and to the people of *Israel*; but he who was to encrease, was found by *Iohns* Disciples, then they left *John* and followed Jesus, and said they had found him whom *Moses* and the Prophets wrote of, Jesus of *Nazereth* the Son of *Ioseph*, *Iohn* 1. 37. 41. 45 And herein did the friend of the Bride-groom rejoyce, even when he heard of the encrease of the Bride-groom

But Christ, *Mat.* 28. 18. came and spake unto his Disciples, saying, all power is given unto me in Heaven, and in earth; Go ye therefore and teach all Nations, Baptising them in the Name of the Father, Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you alwayes, even unto the end of the World.

Fifthly, You say the commission must needs be water, and not the Spirit, because it was onely the work of Christ, and not the Apostles work', to administer the Holy Ghost, and *Iohn Gosnel* in the second page of his book, doth conclude that the Baptisme here instituted, is with water, for the Baptisme of the spirit, saith he was never administred by man, but Christ was the Minister of it himself.

Ans. To which I say, read the words of the commission again, and there you shall find that Christ doth commission them to Baptize in the Name of the Father, Son, and Holy Ghost, and not into the water.

6. And yet so blind are ye, as to say this was not the Apostles work, neither was it in mans power say you, to administer the Holy Ghost.

Ans. To which I say, Christ did nothing of himself, and all power which he had, was of the Father, and removed from the Father, vers. the 18th. And greater works then these shall ye do, because I go to my Father,

ther, saith Christ, and read, *Acts.* 8. and there you shall find, that the Apostles, vers. 17, 18. were the onely administrators of the Holy Ghost, not by any power of their own, but by the power which Christ received of his Father, and gave unto them: Then laid they their hands on them, and they received the Holy Ghost, read *Acts.* 19. 6. when *Paul* had laid his hands upon them, the Holy Ghost came upon them; And you do not read in all the Scriptures, that Christ did thus act: But he made his Apostles the administrators thereof, and *Iohn Gosnel* in his 41 page saith thus; That the Baptism of the spirit is expressed, by the pouring forth of the spirit both in the Old and New Testament; and that he confesseth, is upon all his sons and daughters, and upon all flesh, and he proves this *Ioel.* 2. 28, 29. And yet before in his Book, saith, the Baptism of the Spirit, fell onely on some few at the first; but *Paul* saith, that both Jew and Greek, Bond and Free, were all Baptized by one Spirit into one Body, and were all made to drink into one Spirit; and thus it fals upon thee that which thou art charging upon some others, *Esa* 24. They have transgressed the Law, and changed the Ordinance; which I say is Everlasting, and a storng Tower to his people, and the Saviour and Tried-stone to all that trust in him; and in stead thereof ye have set up that unstable water, and a carnal Ordinance of your own invention, and divers washings, which all must perish in the using, after the commandments and doctrines of men, *Col.* 2.

Seventhly, You say that the Bible, or the Letter is the Judge of the Spirits.

Answ. To which I say, you who have lost the Spirit of the Lord, and know not Christ, to whom all Judgment is committed: must needs erre in Judgement, and stumble in vision, and put light for darkness, and darkness for light; and set up a carnal thing in stead of the invisible and unchangeable God, and so by the Spirit

of the Lord God, you who are for Judgement are Judged; and by that which you say is your Rule and Judge, are Condemned, 1 *Cor.* 2. 15. 1 *John* 4. 1, 4. and *John* 5. 22.

Eighthly, You say, that the Letter is the Sword of the Spirit.

Answ. You who have lost the Word of the Lord, and the Light of the Lord which is the Armour of God, know not the Sword of Spirit which is the Word of God, which is quick and powerful, and sharper then any two edged sword, and preceedeth out of the mouth of the Lamb, *Rev.* 19. 15. *Ephes.* 6. 17.

Ninthly, You say, that the Letter was the onely weapon wherewith Christ fought, and overcame the Devil.

Answ. You who have lost the Spirit of the Lord, know no other but a carnal weapon to fight with; but the Saints who are guided by the Spirit of the Lord, said, that theirs were not carnal, but Spiritual, and mighty through the power of God to the pulling down of every high thought, 2 *Cor.* 10. 4, 5. And they said, they were not Ministers of the Letter, but of the Spirit, and that is the Reason of all your haling and pulling, of all your lies and slanders which ye are forced to use, to defend your form; but know not the Armour of God, nor the sword of the Spirit, which is the Word of God to defend you and overcome withal, *Epes.* 6. 11, 14. 2 *Cor.* 3. 6.

Tenthly, You say, the Letter is the Law, the Testimony, and the Light.

Answ. All this is contrary to the Scriptures, which you say, is your guide; for they say, Christ is the true Light that lighteth every man that cometh into the World, *John* 1. 9. *John* 8. 12. And thy Law is Light, sayes *Solomon*, *Prov.* 6. 23. And the Testimony of Jesus is the Spirit of Prophecy, *Rev.* 19. 10.

Eleventhly, You say, it was not the work of Christ

or

or his Apoſtles, to turn any to the Light within.

Anſw. Read the Scripture, which ye ſo condemn us for denying, and ye may ſee that ye are they which deny them, and not we, *Acts* 26. 18. 2 *Cor.* 4. 4, 6. where you may read; that *Paul* ſaid, I was ſent to turn them from the darkneſs to light, from the power of Satan unto God; and told them, that the light which did ſhine in their hearts, muſt give them the knowledge of God, in the face of Jeſus Chriſt, 2 *Cor.* 4. 6.

Twelfthly, That the Bible is the Living Word of God, and able to make a man Wiſe unto Salvation.

Anſw. To which I ſay, All that are in their ſins as ye are, know not Chriſt the living Word; and to me it is not a wonder to hear you call that living which is dead, and cannot give life nor power over ſin; but the Scripture doth affirm that Chriſt is the Word, and that it is he that ever liveth, and is made a high Prieſt by the power of a life that hath no end; and this is he that liveth and abideth for ever, read *Iohn* 1. 2, 3. *Heb.* 7. 9, 16. 1 *Iohn* 5. 22.

Thirteenthly, You ſay, that it is falſe doctrine to ſay, that he that is born of God ſinneth not.

Anſw. To you which know not the living and immortal Word, it is, and alwayes was, by ſuch, and to ſuch, as you are, who are Reprobates concerning the Faith which ſhould purifie you; but to the Children of the Lord this was never falſe doctrine, for they ſaid, he that was born of God ſinneth not, 1 *Iohn* 3. 6, 10.

Fourteenthly, You ſay, that the Bible is the Goſpel, and the power of God.

Anſw. To this I ſay, Chriſt was the power of God, and Wiſdom of God, and the Rock of all his people in all ages, and the Foundation of the Prophets, and Apoſtles; and to us he is the ſame as he was to them in all ages, even the power of God to Salvation, *Rom.* 1. 16.

And ſo all that are honeſt hearted among you, when you have read the Teachers Principles, may ſee I have not wronged you in ſaying, ye have ſet up ſhadowes above the ſubſtance, and the Letter above Chriſt, that gives Life.

From him who is in ſcorn called a Quaker.

H. W.

THE END

Page 7. line 1. for them, read you. p. 13. l. 36. for love, r. low.